

# THE ANGLICAN DIGEST



SUMMER A. D. 1961

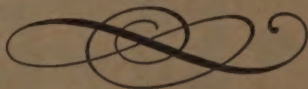
## CREAM OF THE SUMMER CROP

*The Spirit of Glory*, by F. W. Drake  
*A Summary of the Faith*, by C. B. Moss  
the 1961 Dual Summer Selection  
of the Episcopal Book Club

Because the doctrine of God the Holy Ghost is so often presented in a technical manner, or anticipated to be so presented, the Holy Ghost Himself is not always clearly understood; moreover, modern writers are inclined to shy away from the subject. The late F. W. Drake, however, has successfully avoided the technical, the dull, and all of that, and has given us in *The Spirit of Glory* a readable and experienced account of the place and purpose of the Holy Ghost in our daily living.

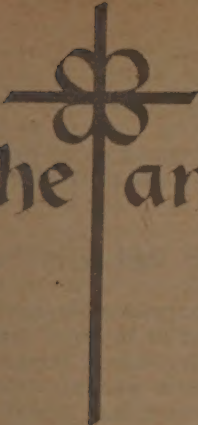
*A Summary of the Faith* was written originally for the Church in Central Africa by C. B. Moss, author of *The Christian Faith, Answer Me This*, etc., and well known for his succinct and clear presentation of the Faith. Marginal references will enable churchmen to find biblical authority for his statements and will be of similar help to friends outside the Church, especially those who think the Bible came before the Church.

*The Spirit of Glory*, published at \$2.50 by Longmans, Green & Co., 119 West 40th Street, New York 18, N. Y.  
*A Summary of the Faith*, published at \$1.25 by Morehouse-Barlow Co., 14 East 41st Street, New York 17, New York.



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SUMMER A. D. 1961



# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## AFRICA

THE III Bishop of Johannesburg, the Rt. Rev'd Ambrose Reeves, resigned his See at the end of March. He had fled his diocese last April to avoid arrest for his criticism of his South African government's *apartheid* policies (see "We Recommend," page 19). Upon his return in September, he was ejected from the country within 48 hours. The bishops of the Province of South Africa promptly pledged to contribute approximately \$2,800 a year to his support in exile. Said Bishop Reeves in

his letter of resignation, "While I am most reluctant and distressed at having to end my episcopate as a result of the action taken by the South African government, I am convinced that it is in the best interests of the work of the Church that I should do so without further delay." The Archbishop of Capetown commented, "If for the moment those who fear the Gospel and its demands can rub their hands with satisfaction, we on our part neither fear nor lose heart. We believe that Bishop



The 28 South Africans held on charges of treason were tried, found not guilty, and released last March, more than four years after their arrest. The defendants were among 156 who were arrested late in 1956 for allegedly plotting to overthrow the government: two Anglican priests were among them. The trial was reported to have cost the South African government \$840,000. Defense costs were borne by the Treason Trial Fund, organized, with others, by Alan Paton, churchman and author. (See "We Recommend")

Reeves' confession will be honored in heaven and Christ's Church in South Africa strengthened by his witness. There is no greater success in God's eyes than that of faithfulness."

The 300 delegates called to elect Bishop Reeves' successor could not agree. English-born nominees\* failed to gain necessary support, and 130 colored delegates would not support South African nominees whom they considered unsympathetic.

\* The Union of South Africa, smarting from increasing criticism of its policies by sister nations, withdrew from the British Commonwealth, 1 June, 1961, constituted itself an independent republic.

Because of the deadlock, the Archbishop of Capetown and the bishops of the Province named the Bishop of South-West Tanganyika to the See of Johannesburg. He came to Africa from England in 1945, and is noted for his gifts of diplomacy.

## PURE RELIGION

FIRST equipped with nine beds and staffed by two people, Los Angeles' Good Samaritan Hospital now accommodates 500 beds and has a staff of 1400; it covers two city blocks in the heart of the metropolitan area, has a nurses' and student nurses' residence, All Souls' Chapel, a blood bank, an artery bank (the only one in the southern part of the state), a department of nuclear medicine, many research projects.

Little is known about the hospital's founder, Sister Mary, except that she came originally from Canada and was a member of the Anglican Sisterhood of the Good Shepherd. She apparently arrived in Los Angeles about 1800; six years later she rented a small cottage on Olive Street, called it the "Los Angeles Hospital and Home for Invalids," which later became the Hospital of the Good Samaritan. Sister Mary never referred to her personal history; even her family name is unknown. (*Taddled from The Episcopal Review*)



## ACCORDING TO—

### ★ The Bishop of Kentucky:

"It sometimes comes as a surprise to people that the Prayer Book discipline of our Church includes fasting. Perhaps we members of the clergy have not been . . . diligent . . . in emphasizing the fact that just as there are days of feasting in the Church Year, so there are days of fasting . . . If every Sunday is a feast day, then it is entirely appropriate that the Church ask us to keep every Friday as a fast day . . . with the exception of any Friday between Christmas Day and Epiphany. There are other days of fasting: the principal ones are Ash Wednesday . . . Good Friday . . . the forty days of Lent and the Ember Days at the Four Seasons . . . We live in a time when things are made so easy for most of us that we need the Church's discipline more and more . . . The Church stands for and teaches fasting. It will mean much to us to follow her teaching.

★ The Bishop of Bangor (Wales): Once a person has been baptized, confirmed, and admitted to Holy Communion, he is a member of the Church forever. He may be a good member or an unfaithful member: but he doesn't cease to be a

member by absenting himself from his duties. Once we start thinking about the Church as though it were a secular society, so that members could forfeit their status through neglect . . . we lose the missionary urge which is innate in Christ's Church. The striking difference between the numbers on the Electoral Roll (i.e., those who are eligible to receive communion) and the number of regular communicants ought to show us quite clearly where the immediate field of our parochial mission lies. Destroy this evidence by pruning the roll and you hide from yourselves the facts you ought to know. Instead of washing our hands of responsibility for the lapsed we ought to be getting as close to them as we can in order to win them back.

★ *Time Magazine*: Pastor Floyd Doud Shafer of the Salem (Indiana) Presbyterian Church, writing of the organizational minister of the organizational church in *Christianity Today*: "Fling him into his office, tear off the office sign from the door and nail on the sign: STUDY. Take him off the mailing list, lock him up with his books — get him all kinds of books —

and his typewriter and his Bible . . . Force him to be the one man in our surfeited communities who knows about God . . .

"Set a time clock on him that will imprison him with thought and writing about God for 40 hours a week. Shut his garrulous mouth spouting 'remarks' and stop his tongue always tripping lightly over everything non-essential. Bend his knees in the lonesome valley, fire him from the P.T.A., and cancel his country club membership . . . Rip out his telephone, burn his ecclesiastical success sheets, refuse his glad hand, put water in the gas tank of his community buggy [and] compel him to be a minister of the Word."

★ A South African, writing to the Johannesburg *Star* after his nation's withdrawal from the British Commonwealth: "After two days of soul searching, I have decided to back Dr. Verwoerd and the Nationalist government. I shall do so for the same reason that cinema audiences cheered the Prime Minister when he appeared on newsreels, for the same reason that kept hundreds of English-speaking South Africans from raising a public outcry at their loss of Commonwealth status.

"I want to preserve the easy life. I want to preserve my top-dog status in a land where cheap labor is really cheap. I want to ensure that for the rest of my life at least my family and I

shall always have somebody about to do the menial jobs around my home — jobs like digging holes for trees, looking after the younger children, fetching and carrying, serving drinks to my guests and waiting at my table. I want to be sure too that my sons will have no serious competition in their careers, and that the jobs they eventually choose will be the soft jobs with 'master' status. To hell with the rest of the world. I want to be boss." — (Courtesy of *Time*, copyright Time, Inc., 1961).

★ The Bishop of Oklahoma: "All but one of our ten seminarians are recent converts to the Church. They are good men, but where are the sons of our Church families?"

★ The Bishop of Eastern Oregon: "For two years we have shown a drop in [the number of confirmations], and at this writing, we are below the figure for last year at this time. The number confirmed in 1960 (315) was the lowest since 1954."

★ A mission priest: "A man will break his leg running to answer the telephone, but why in heaven's name do [priests and bishops] neglect their mail so grossly?"

★ *The Church Times* (London): "When all that can be said has been said by the defenders of the modern administrative type of bishop, it remains



true that pure administration is far from being the chief thing for which a man is consecrated as a bishop in the Church of God. The office is essentially pastoral, as Ken (*see box below*) insisted, it must involve much administration — that is inevitable and

right, but the Church today is in urgent need of action to free diocesans from at least part of a burden which can all too easily crush the spiritual power out of a man."

★ The Bishop of West Missouri: "I ask myself if we are

Thomas Ken, raised in the home of his brother-in-law, Izaak Walton, made his mark as a school-boy at Winchester College (Tho. Ken 1656" carved on a stone buttress); became chaplain to Charles II whose respect and affection he won by bluntly denouncing the King's easy-living ways. When Charles wished to quarter his mistress, Elinor Gwyn, in Ken's Winchester rectory, Ken exploded, "A woman of ill-repute ought not to be endured in the house of a clergyman!" When the see of Bath and Wells became vacant, Charles was asked who should be appointed to it; he replied, "Who . . . but the little black fellow who would not give poor Nelly a lodging?" Charles soon died and his Romanizing brother, James II, was crowned. Ken denounced

James's rash actions (he and seven other bishops refused to read in church the royal Declaration of Tolerance — they were tried and acquitted), but when the erratic King was overthrown and forced into exile, Ken still felt bound by his oath of allegiance, and could not conscientiously support the supplanters, William and Mary. Ken was deposed along with many other "non-jurors" and ended his days in retirement. His steadfastness, his charity, and his serenity in the face of trouble and suffering make the name St. Thomas Ken a fixture on any list of possible additions to the Calendar of the English Church. [The first American bishop and I Bishop of Connecticut, Samuel Seabury, obtained his consecration from the hands of Ken's faithful successors.]

justified in raising money in our congregations for a red carpet or a marble altar or soft cushions or airconditioning when there are so many communities in the world that do not have even the simplest kind of a church and altar."

★ The Provost\* of Southwark: "When we want a cure for indigestion, or advice for children, or help in personal problems in 1960, it is not fashionable to turn to a doctor [of medicine] or expert, but to a television personality or film star who has glamour. This tendency has affected the Church, too. When we want the answer to a pastoral problem, we do not ask those with long, hard experience of parish life. We are content to have some priest who is a cricketer, a runner, or good on television, or who has a fluent pen and too much time to write. These bright boys will see that notice is taken of them."—*The (London) Church Times*.

★ The Bishop of Texas: "To the majority of laypeople, myth means a fairy tale in which entertaining but non-factual accounts are related. To them a 'myth' and an 'untruth' are the same. In contemporary

theological circles 'myth' is a literary vehicle through which eternal truth can be conveyed (the better to be understood) even though the vehicle itself is non-factual. Hence, in the doctrine of sin, the Fall of Man is in no chronological calendar. Historical figures who lived centuries ago are no nearer the Fall than we are. The Garden of Eden is in no geography book. Rather, the Fall represents a condition of all men at all times by virtue of man's abuse of his God-given freedom. Hence, the truth of man's condition (sin) is conveyed by a myth (the story of Adam and Eve in the Garden of Eden). Such use of the 'good myth' has a significant place in the communication of the Gospel. To be able to steer one's way accurately through the confusion surrounding the word 'myth' is to be able more adequately to comprehend the profound reaches of God's truth and, incidentally, to appreciate the healthy freedom implicit in the Anglican tradition. In these terms myth is not an enemy of 'orthodoxy' but rather its friend."

★ A parish priest (retired): "The annual drive for the financial support of parish work is regarded by most rectors and vestries as an annual headache."

★ The Executive Officer of the Anglican Communion: "The Christian's life is the life of Cal-

\* A provost is the chief priest of a Cathedral or Collegiate Church (the Cathedral and Collegiate Church of St. Saviour and St. Peter at Southwark, England, is both); the title has now been largely replaced by "Dean," where a church has both a dean and a provost, one is over the other, but only local usage determines which.



vary, acted out by Christ in us, choice after choice, day after day, act by act; and always it is the Eucharist which binds and holds all this together in time and out of time. The Church is the Eucharistic Body, the Christians are the Eucharistic people — the people who take their lives, and break them, and give them, in daily fulfillment of what our Lord did and does."

★ An American Priest: "It will be hard for Canadians to appreciate how far most of our priests have strayed from orthodoxy. In fact, they have never been taught it. The categories of orthodox Christology are uncharted terrain to our preachers and teachers."

★ The Bishop of Montana: "There are bishops who attempt to force the Church to face her

*A person should review his will at least every two years. He should read it to be sure that it is as he wants it. Very often circumstances change which make it desirable to change one's will. A person who has been a beneficiary may have died; property may have been sold or otherwise disposed of that has been bequeathed to another, and if the will is not rewritten or a codicil added, that person may receive nothing; or there may be other circumstances that have changed that would require the will to be brought up to date.*

*One does not have to consult a lawyer in reviewing his will, but if changes are desired, he*

*should seek legal counsel and either have a new will drafted or a codicil added to the existing will.*

*In reviewing one's will one should determine whether or not he has made a reasonable provision for his Church and other charities; if he has not, he can do so either by codicil to his existing will, or by adding a provision in the new will that he prepares.*

*The amount of money or properties left to the Church will depend entirely upon one's means. Almost everyone is able to and should make some provision for the Church in his will. — Taddled from Western Massachusetts' Pastoral Staff.*

pious mediocrities honestly, and do something about our twentieth century derelictions; there are priests of the Lord who annoy and antagonize God's children by disturbing a slumbering Church; there are laymen who

are tired of the Church making her extra-ordinary claims and remaining ordinary; and everyone is put out with everyone else. I say unto you that it is good, because it is a sign that we are taking on the characteristics of the Church in the day when she was taken seriously and counted for something! There are signs that God is not remaining aloof and remote from His Church; indeed, these signs are the reasons for resistance, recalcitrance, rancor, and mumbling rage. Another Pentecost is in the wings and ready to enter if we would only get off the stage with our pathetic posturings and poutings."

★ *His Dominion*: "There is not much sense in objecting to the personal infallibility of Pope John XXIII, if each Anglican diocesan [top bishop in a diocese] is allowed free rein to experiment to his heart's content with faith and practice, or to be one-sided in disciplining his priests."

★ *A Canadian Priest*: "One does not have to be a priest for long to be convinced that most people expect a priest to do priestly work on Sunday only; his role for the rest of the week is to be an amateur meteorologist, bearer of cheerful tidings, assistant recreation director, and caffeine addict. His professional activities are confined to marrying and burying; and any talents which he may have as the direc-

Enroll me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within ten days after its arrival, otherwise I am to pay for it by the end of the month, (d) I may cancel my membership at any time upon due notice to the Club, and (e) the average cost of each selection is slightly over \$2.50, plus postage. As my first selection(s) send me:

- ☐ CENTURIES, by Thomas Traherne, \$3.00, the 1960 Winter selection.
- ☐ GRACE AND GLORY, by E. L. Mascall, \$2.25, the 1961 Spring Selection.
- ☐ THE SPIRIT OF GLORY (\$2.50), by F. W. Drake, and A SUMMARY OF THE FAITH (\$1.25) by C. B. Moss, the 1961 Summer Dual Selection. (Combined price to EBC members only: \$2.75)

☐ Mr.      ☐ Mrs.      ☐ Miss

(Name)

(Mailing address)

(City, zone, and state)

(Name of parish)

Fill out (please print) and mail to  
E.B.C., Eureka Springs, Arkansas.

tor of souls and teacher in the art of prayer are only too rarely used. If he is not careful, he will find himself far more concerned with the problem of an inefficient furnace in a church than with the problem of an inefficient prayer life in a communicant."

★ The Canadian Bishops: "We remind our brethren in the ministry of their duty to search out and guide suitable young men toward preparation for the priesthood. One of the tests of our [own individual] ministry is found in the number of vocations it produces."

★ The Bishop of Long Island: "No single bishop has the authority to revise the faith of this Church, either by adding to it or subtracting from it. Despite misleading headlines and press notices in many newspapers and magazines, the faith declared by the Church in the creeds is not in question by the Church."

★ The Holy Synod of the Greek Orthodox Church (in ruling against the general use of lay preachers): "Preaching of the word of God constitutes the Church's teaching power, which is granted with validity exclusively . . . to those who have been consecrated."

★ The Bishop of Colorado: "Unfortunately, a great many men who talk of ecumenicity are men who, in our own Church are very close to heresy. A great many of them are theo-

logically unsound. The whole Church could be made a great deal richer for everyone concerned, were these liberals to take the time they spend in talking about ecumenicity and using it for studying the faith of their own Church."

★ Barry Morris Goldwater, Arizona's junior senator, whose Jewish grandparents went to an

### ORANGE BLOSSOMS

*If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allow, such Minister, before receiving such persons to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon . . .*

*Any persons who have been married by civil authority, or otherwise than this Church provides, may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status, or for the right to apply for Holy Baptism or Confirmation.--Canon 16.*



Episcopal Church during California's gold rush days for lack of a synagogue: "I am proud of my Jewish blood, but I was told I was an Episcopalian before I was told I was a Jew. Hypothetically, I imagine this situation would be a serious handicap to running for national office."

★ The Bishop of Tennessee: "The devil is a part of all periods, all communities. Satan's best trick is to make people believe he does not exist at all. Evil is not merely the absence of good; it is a calculated rebellion against God."

★ James Agee, whose rediscovered and recently reprinted work, *Let Us Now Praise Famous Men* (about share-croppers in Alabama) published by Harper & Bros., has lately been creating some talk at literary soirees, also did ten years later in 1951. *The Morning Watch*\* an account of the experiences of a 12-year-old boy during the early hours of a Good Friday in Tennessee's St. Andrew's School, in which many of the Holy Cross Fathers can be easily identified. James Agee was on the editorial staff of *Fortune* and later movie critic for *Time*; he died five years ago at the age of 45, before publication of his Pulitzer prize-winning novel, *A Death in the Family*, now a successful Broadway play.

\* Published at \$2.25 by Houghton Mifflin Co., 2 Park Street, Boston 7.

## WARNING

UP to the middle of the last century pieces of human skin were sticking to the great door of Worcester Cathedral Church. They were all that was left of a Danish pirate after the citizens of Worcester had finished with him. The deceased was a member of the crew of one of the many Viking ships which raided Britain about 1000 years ago. Records claim that in stealing the Church's sanctus bell, he dawdled so long that the enraged townsfolk caught and flayed him, and nailed his skin to the Cathedral door as a warning to other pirates. — *The Anglican Review*.

## WANTED

Examples in print (magazines and newspapers, both sacred and secular) of the misuse of ecclesiastical terms. Mail to "Examples Editor", TAD, Hillspeak, Eureka Springs, Arkansas.

A frowning woman walked up to a little boy she caught smoking. "Does your mother know you smoke?" she demanded.

"Lady," he countered, "does your husband know you stop and talk to strange men on the street?" — *Tulsa World*.

# PROPOSALS

**I**n line with proposals to animate the eight provinces of the American Church and to perform corrective surgery on General Convention, a parish priest reports some frequently prescribed cures for the low and expensive productivity of the Church's seminaries. He estimates that the classrooms, libraries, land, and space now serving 1400 students and 150 teachers in 14 scattered locations could accommodate 5000 students and 500 faculty members in a central location. The advice: (1) Create regional seminaries; e.g., combine Berkeley Divinity School (New Haven, Connecticut) and the Divinity School in Philadelphia with the Episcopal Theological School (Cambridge, Massachusetts); combine Bexley Hall (Gambier, Ohio) and Nashota House (Wisconsin) at Seabury-Western in Evanston, Illinois, etc., and make The General Theological Seminary into a graduate school. Or, more radically, (2) gradually liquidate all present properties to establish one central seminary with students organized into Oxford-style houses. (3) establish a graduate

school of theology to train would-be theological instructors and to award *bona fide* doctorates to scholars presently earning degrees from secularized universities, and (4) create a college for post-ordination studies to give priests specialized training after the direction of their ministry has been established by parochial experience. Finally, (5) authorize the Church Pension Fund to collect an additional assessment from parishes and missions for theological education, to assure regular support for "a due supply of persons fitted to serve God in the Ministry."

One parish priest took exception to the "plea for bigness and efficiency." He believes "there certainly is no disagreement that our seminaries need support in some manner from the General Convention as well as more contributions from parishes, but regardless of the savings in cost for a regional seminary, the well-rounded training of a man for the priesthood is much better in the more personal surroundings of a small seminary community." — (Taddled from *The Living Church*).

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"A river first becomes crooked by following the line of least resistance — so does man." — A Parish Bulletin.

## POINT OF VIEW

WE Churchmen seem to be separated from most of our fellow men by the fact that their way of life is totally different from ours—so different that it sometimes seems virtually impossible to bridge the gap between us and present to them the Christian view of the human situation. We Christians see human life and human history held in the hands of God. We see the whole natural order as dependent upon the greater supernatural order. Outside the Christian Church there is a totally different view of things. Modern secular thought ignores the reality beyond this world. It treats this world as *The Thing*. Modern secular thinking assumes that only what we experience directly with the senses is the 'whole show'. We look at the propaganda of modern secularism and we see that under man's management the world is supposed to be on the whole in a reasonable shape. The normal course through life is pictured as a progress through an increasing number of acquisitions and comforts. Disaster is left out of this picture. Likewise evil is something which reaches out to claim *other* people only. We, as normal, unexceptional people, are, thank God, reasonably safe from that sort of thing. You see what I mean?

The propaganda of the modern world conceals from people the true nature of the human situation. The first two points in the Church's message to the world are always these: first, we men and women are God's creatures, made by Him, dependent upon Him for life and health and everything that we have; and secondly, we men and women are sinful. Those are the two preliminary facts which we have to get across to the modern world. Then our talk of the duties of worship, penitence, and prayer will begin to make sense. You can't worship until you've got the awareness of a life outside time, where dwells the Person to be worshipped. And it's no good talking of penitence or redemption until people have begun to feel the great weight and reality of human sinfulness. People can't sincerely repent until they have become genuinely conscious of wickedness. If the Church really stresses our creaturely dependence and our sinfulness, then people will listen.—Harry Blamires in *The Living Church*.

## WANTED

*Librarian, retired or otherwise financially independent, to move to Hillspeak, and put and keep in order our growing and uncatalogued library.*



## NEW SET UP

**I**N mud and rain one Sunday last spring, climaxing his final official missionary journey as Primate of All England, the XCIX Archbishop of Canterbury inaugurated a new Province in the Anglican Communion, the Church of Uganda and Ruanda-Urundi (comprised of eight dioceses where before there were but two), and enthroned its first Archbishop. The day before, he laid the foundation stone of the Church of Uganda Literature Centre which will record radio programs, encourage Christian literature, and arrange for publication of books in the several languages of the Province (only three of the eight dioceses speak the same language).

Sixteen years ago when the Archbishop came to the See of St. Augustine, every African diocese outside the Province of South Africa was under his direct jurisdiction. With the creation of the new province, all the Churches in Central and Southern Africa are now self-governing. No other Archbishop of Canterbury has ever given away so much jurisdiction.



Sunday School teacher: What is a deacon?

Pupil: Just about the lowest kind of minister.—*The Sacramento Missionary.*

## BY WILL AND DEED

Minnie A. Mausch, spinster, left her entire estate (almost \$30,000) to Trinity Parish, Marshall, [West] Missouri.

The Needlepoint Committee of the Cathedral Church of St. Peter and St. Paul, Washington, D. C. (where the Primate of the American Church has only a seat), presented seven kneelers (42 feet of needlepoint, 3½ years in the making) to Christ Church Cathedral in England (where the Archbishop of Canterbury has his throne — commonly called St. Augustine's Chair — housed in a great, sunlit apse at the extreme eastern end of the church) for use before the high altar. The grape and wheat pattern includes the official flower of each of the 50 United States plus the Seal of the District of Columbia and the Cross of Canterbury.

The Church in Wales disposed of \$84,000 worth of South African stock on the grounds that no Church should hold investments in the funds of a persecuting government.

Gladys Waters, spinster, of Croydon, England, left her estate of some \$750,000 to the Community of All Saints, (the Sisters of the Poor), London Colney. After several small bequests and the inheritance duty are paid, the sisters will receive over \$278,000. The Sisters now have two affiliated houses

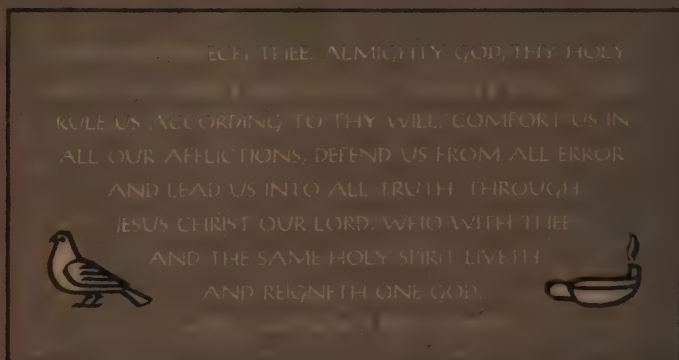
in the United States (Baltimore and Philadelphia), opened before 1890 this country's first training school for nurses at Bellevue Hospital in New York City.

An anonymous donor presented the Bishop of Louisiana with a \$12,868.75 check to pay in full the indebtedness of St. Thomas's Church at Monroe; the new mission's chapel and church school were built in 1955 with the help of a \$10,000 legacy of Helena Alexander.

Georgia Wilkins, spinster, of Columbus, Georgia, bequeathed \$800,000 of her Coca-Cola fortune to the University of the

South (Sewanee, Tennessee) to provide superior freshmen students with aid according to need. The funds will be available to the 1961 freshman class. (Applications are invited by the Admissions officer.)

The Edward Larned Ryerson family, whose head is a director of Inland Steel and half-a-dozen other industries as well as of the Episcopal Church Foundation (the agency which receives and administers gifts for the national Church), has given "Ringwood," nine acres of land with a large house and garden overlooking Otsego Lake in upstate New York, to the Diocese of Albany.



*1961 Summer Bookmark, somewhat reduced. Printed in black and brick red on white. Rate 35c for a packet of 25 bookmarks, or \$1 for 3 packets. A handling charge is made on orders-not-prepaid. Order form on page 35.*

Oscar Hammerstein II (the Broadway playwright and lyricist) left \$5,600 to the perpetual support of two choirboys at the Cathedral Church of St. Saviour and St. Peter, Southwark, England; his widow recently unveiled a plaque commemorating the bequest in the presence of the London cast of "The Sound of Music."

Louise L. Morrison, 90-year-old widow, left to her home parish and to her diocese's Texas Military Institute 25% of a trust fund income, \$25,000 to the Rector of Christ Church Parish, San Antonio.

Leota M. Gilbert, spinster, late of Pontiac, Illinois left almost 55% of her \$70,000 estate to two parishes in the Dioceses of Chicago and South Florida.

Some business and professional men in the Diocese of Pittsburgh are contributing about \$10,000 to pay for the Bishop's throne in Coventry's new Cathedral Church of St. Michael, a crisp structure rising beside the ruins and intact spire of the 16th century building destroyed by bombs the night of 16 November 1940. The gutted church had replaced an eleventh century abbey torn down during the reign of Henry VIII.

Amelita Galli-Curci, Milan-born concert and opera star, now retired, has arranged to give a music concert hall (500 seats) and arts auditorium to

the Bishop's School (for girls) in La Jolla (Diocese of Los Angeles), California; estimated cost: \$250,000.

"Hillspeak" has been increased by the purchase of 519.3 acres and the gift of 40 acres; total acreage at the present time: 1,683.8.

Memorial gifts, legacies, and individual donations have finally made possible the construction of an activities building at the Bavaria (Western Kansas) St. Francis Boys' Home; when finished, the new building will be called "Mize Hall" in honor of the Homes' Founder and first Director, Robert Herbert Mize, Jr., now Bishop of Damaraland (West Africa).



## PRIZE

The Bishop of Western Michigan was the first (and only American) Bishop to identify the source of the quotation given on page 19 of the 1961 Spring issue of TAD (it was from the Apostolic Tradition of St. Hippolytus as translated by Dom Gregory Dix); he has the \$10.00 prize. The passage was also identified by the Bishop Suffragan of Woolwich (England), who supplied not only the Latin original, but its Greek source as well.



# BEFORE AND AFTER

ADVISE PARENTS . . . about the choice of Godfathers and Godmothers, and of the usefulness of them. First, about their choice, that they be such persons as have a sense of religion, and understand it; and will take some care, it may be hoped, of their children, if they themselves should die before they be grown up. It is supposed that as long as parents live, they will put their children in mind of their vow in baptism: which is the reason that no new obligation, besides that they have already, is laid upon them by making them sureties for their children. But without this solemn undertaking for them, other men would not be so ready to assist them, and look after their education, as it is to be hoped this will make them.

Which shows the other thing, the usefulness of this institution: which in the beginning of our religion was in a manner absolutely necessary. For when parents were sometimes snatched on a sudden from their children by bloody persecuters, they might have been brought up in paganism, if these spiritual parents had not been engaged to look after them, and instil Christian principles into them.

You give a charge after the baptism to the Godfathers and Godmothers, that they take care the child be brought to the bishop to be confirmed by him so soon as he is fit for it; and therefore you would do well to remember them, as you have opportunity, of this part of their duty.—*Simon Patrick (1627-1707), Bishop of Ely*



A salesman knows that a specific suggestion to a specific action at a specific time is necessary to bring a doubtful prospect to decision. A Greeley, Colorado, insurance man did not forget his secular wisdom in handling holy matters. When he met a stranger at a luncheon meeting in 1944, he issued no vague invitation to church. He said, "I'll call for you next Sunday at twenty minutes to eleven and we'll go to church together."

The newcomer was a Baptist and unaccustomed to ceremony. The salesman sat by his side and helped him with Prayer Book and custom. A year later, his prospect had not only "signed on the dotted line" but was a lay reader in charge of a mountain mission, studying for Holy Orders. He is now a priest in the Diocese of Easton, on Maryland's eastern shore. — (Taddled from *The Eastern Shore Churchman*).

# WE RECOMMEND

♦ *The Liturgical Renewal of the Church*, a handy history and explication of the Liturgical Movement which, quietly and without much organization, has been leading widely separated parts of the Church to recover the layman's role in corporate worship, and to examine her rites and ceremonies, according not to inherited controversies, but to their relevance to the Faith once delivered to the saints and their illumination of daily life. The book is a lively discussion by four American scholar-priests, the Presiding Bishop, and a Lutheran theologian, of how the practical study of worship in diverse parts of Christendom is building foundations of unity more effective than all the committed, conferenced confusions of ecumenical schemers combined. (Edited by Massey Hamilton Shepherd; Oxford University Press, 417 Fifth Avenue, New York, 16, \$3.00.)

♦ *Shooting at Sharpeville: The Agony of South Africa*, by Ambrose Reeves, Bishop of Johannesburg (Houghton Mifflin, 2 Park St., Boston, 7, \$3.50). *Brief Authority: A South African Priest's Story of His Struggle Against Apartheid*, by

Charles Hooper (Simon and Schuster, 630 Fifth Avenue, New York 20, \$4.95). *Tales From a Troubled Land*, by Alan Paton (Scribners, 597 Fifth Avenue, New York, 17, \$3.50).

These three books by churchmen give the facts, the background, and the tortured heart of an unparalleled attempt to keep men apart: the *apartheid* policies of the Nationalist government of the Union of South Africa which are unashamedly meant to keep all political and economic power out of the hands of four-fifths of the country's population, so that the remaining one-fifth who happen to be white, may rule. The suppression of so many by so few is not easy: it is achieved only by police state tactics which degrade the masters more than the intended servants: The Union of South Africa, for example, has the world's highest incidence of alcoholism.

*Shooting at Sharpeville* is the Bishop of Johannesburg's own carefully documented story of the ultimate issue of a policy of hate. On 21 March A.D. 1960, police fired into a crowd of Africans gathered around the Sharpeville police station; 67

men, women, and children were killed, 200 were wounded. Only the Bishop's insistence forced an official investigation; only press photographs of the shooting itself disproved police allegations that they fired in self-defense upon an armed mob. The pictures show a peaceful, happy gathering (they had been led to believe an official was to address them concerning the restrictive pass laws — an African without the proper pass may be arrested without warrant and held without charge)

through which police and armored cars pass unmolested, fired on without warning, most of the victims shot in the back as they fled. The Bishop does not blame the police so much (South Africa needs so many police that even 16 year old boys are accepted) as the officials who not only failed to control them, but never thought of asking the Africans why they had gathered or of ordering them to go home; so far has communication between the races broken down. The Bishop believes that unjust

REMEMBER . . .

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laws cannot be enforced without danger to the souls of the enforcers: he cites the reply of the Lieutenant Colonel in charge to the question, "Do you think you have learned any useful lesson from the evidence in Sharpeville?"—"Well, we may get better equipment."

*Brief Authority* is the rural counterpart of Trevor Huddleston's *Naught for Your Comfort*. As Father (now Bishop) Huddleston's book told of the leveling of the Johannesburg suburb of Sophiatown because its African landlords *owned property*, so Father Hooper's book tells of his pastoral ministry to the Bafurutse tribe while those unhappy people were being driven from their land by white courts and police terror because their women would not accept the detested travel passes.

In *Tales from a Troubled Land*, author Alan Payton has drawn on a lifetime of service to his country (he has been principal of a colored reformatory, is leader of the Liberal Party in South Africa) to reveal, in ten short pieces of fiction, the common humanity beneath skins of different shades.

The South African government fears books such as these. Bishop Reeves went into voluntary exile to write *Shooting at Sharpeville*; when he returned to his See in April last year, he was hustled out of the country by the government within 48

hours and forbidden to return. *Brief Authority* was banned before publication. Alan Payton's passport has been revoked, and his freedom to travel curtailed. The fear is well-founded; poorer books than these have started revolutions and toppled governments. Today, however, we are glutted with the printed word, and numbed to horror. The love of comfort and indifference to its source infects countries other than South Africa; it seems to require more than books to push Christians from their snug nests in flawed societies.

♦ To those who have not been taught the connection between the Holy Eucharist and what they do in the world: *Liturgy and Society*, by A. G. Herbert. This well-known book, now available in paperback, makes plain the relations between the Church's liturgy and common human life. It shows the individual to be not alone in his faith and worship, however much his pride may desire to be so, but a member of a holy community who finds his aim and meaning at its common table. (Faber & Faber, 24 Russell Square, London, W.C.1, England: \$2.94 hardbound, \$1.19 paper.)

♦ *The Mount of Purification* by the late Evelyn Underhill (\$3.00; Longmans' Green & Co., 119 West 40 Street, New York, 18), as a brief and bril-

liant guide to spiritual mountaineering. The book includes seven previously unpublished retreat addresses, in which Miss Underhill conducts the soul up the mountain explored by Dante in his *Purgatorio*, to show at each successive terrace how one of the seven deadly sins which encumber the human spirit may be cleansed away. Also included are reprints of *Meditations and Prayers* (1949) and *Collected Papers* (1946), which are worth having between the same covers (The covers are a kind of laminated paper which look more like \$1.50 than \$3.00, but Miss Underhill in a housedress is worth more than a duchess in fur.) Evelyn Underhill was described by the *London Sunday Times* as being "in a quiet and unobtrusive manner, one of the religious forces of our times." There is no one quite like her to lead the ordinary soul to the heights while it keeps both knees on the ground.

♦ For seminarians with little hope of adequate training in practical liturgics and for parish priests and bishops denied the same, the Anglican Society's booklet by the Rev'd Francis F. E. Blake (Chapel of the Holy Communion, Philadelphia), *An American Use*, a directive for the simple steps required by "the rubrics and traditions behind the [Eucharist] exactly as . . . printed in the Book of Common Prayer." It may be had for 25c

from the Society's treasurer, Lloyd C. Minter, 2631 Whar-ton Street, Philadelphia 46, Pa.

♦ A much-needed reprinting of *Hope and Courage*, by the late Gilbert Power Symons, founder of the Forward Movement, 412 Sycamore Street, Cincinnati 2, Ohio. It is a handbook of messages, devotions, and Scripture for the use of the sick and those who minister to them, and should be close to the hands of every sick person. (The little booklet of 96 pages used to sell for 35c.)

♦ For every parish priest: A copy of "The Christian Year, Advent 1960-1961", a 24-page booklet which sets forth the Prayer Book days, feasts, fasts, etc., to be observed through the whole year, the colors to be used (and why!), and something about the seasons, saints, and doctrines of the Church. The little booklet can serve as a guide for something of the sort in every parish, and costs only 35 cents. Alert priests should write to St. Columba's Church, 1021 Manistique Avenue, Detroit 15; thoughtful ones could send 50c and so help pay for the handling.

♦ *Down, Peacock's Feathers*, the revised edition of D. R. Davies's commentary on the General Confession. First published in America in 1944, this old friend has put on modern dress, added a little weight, and acquired an air of importance, is

still virtually the only study of that disturbing daily prayer wherein proud Anglicans are made to acknowledge themselves "miserable offenders" (The Macmillan Company, 60 Fifth Ave., 11, N. Y.; \$3.50.)

♦ To every conscientious deputy to General Convention, *Some Deficiencies in the Canon Law of the American Episcopal Church and Related Matters*, by Philadelphia - lawyer Spencer Erwin, sometime Secretary of General Convention's Standing Liturgical Committee and the American Church's best-known canonist. Mr. Erwin shows the relationship of the Church's spiritual mission to its framework of government, and suggests some means, in accordance with Anglican tradition and American sensibilities, whereby the law might better aid the Spirit. He discusses the purposes of canon law, and examines the provincial question, the roles of bishops, vestries, secular law, and ecclesiastical courts. He explains concisely in each case what the law is, where it comes from, and how it works in practice. A Detroit-bound deputy will be glad he has digested this fair, factual, 70-page survey (American Church Publications, 347 Madison Avenue, New York 17; \$1.25.)

## OBSTACLES

ANYONE who argues that the Churches of the Anglican Communion were born at the Reformation out of the frustrated will of King Henry VIII meets two formidable obstacles in the ancient Sees of Canterbury and York. The history of the See of Canterbury began with St. Augustine's coming to the shores of Kent in 597. Although dispatched by Pope Gregory the Great, Augustine was surprised to find an ancient Church already very much on the scene in Britain: true, it was a rustic Church with none of the cultivation of the Mediterranean, but it possessed all the essentials of the Catholic Faith. Nevertheless, the See of Canterbury was established and became the primatial See of England. (The older See of London was originally so intended, but the Saint's haughtiness prevented his acceptance there.) Including St. Augustine, there have been 99 Archbishops of Canterbury to the present. [The Most Rev'd Arthur Michael Ramsey, formerly Archbishop of York, was lately enthroned as the 100th Archbishop of Canterbury and 99th successor to St. Augustine.]—*The Beacon* (Northern Indiana).

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When it comes to giving, some people stop at nothing."  
—*Church of Ireland Gazette*

The only kind of priest I am interested in helping to produce is the utterly and invariably faithful man of God who is never anything but a priest. When we are admitted to the priesthood we are admitted for life and for eternity, and no matter how we defile our hands, they are still anointed hands. We cannot don and doff our priesthood at will. This the seminarian must be taught, and he must face it, submit to it, and glory in it. — *A seminary dean.*

## A FOOL'S PROMISE

Kings and royal household used to have jesters to cheer them up whenever they felt glum. There was once a jester in the court of King Henry I. His name was Rahere, and he didn't lead a very good life. One day he became very ill and thought he was going to die, and he was scared because he did not know what would happen to him after he died. The day was 24 August, when the Church remembers St. Bartholomew the Apostle.

That evening Rahere had a dream. In it he saw St. Bartholomew standing before him. The Saint said, "What will you do with your life, Rahere, if it is spared?"

Rahere thought quickly and said, "I'll build a church," but St. Bartholomew shook his head.

Rahere thought again and said, "I'll build a hospital," but once more the Saint shook his head.

Rahere was desperate and after another frantic thought he said, "I'll build both a church and the hospital," and that time the Saint smiled.

Next day Rahere began to recover, and as soon as he was better he set to work to carry out his promise. He built a church and a hospital in London and called them both St. Bartholomew's. They are there today. — *The Armaugh Church of Ireland Diocesan Magazine.*

The monks in a French monastery were strictly forbidden to complain about the food, so one of the novices, upon discovering a mouse in his jug of wine, said nothing, but did not drink. He became thirstier and thirstier. Finally, in a voice filled with feigned compassion, he said to his superior: "Father, my brothers here have no mice in their wine!" — *Forward* (Diocese of Erie).





## BURIALS

✠ Norman Spencer Binsted, 70, heroic apostle to the Far East, twenty-five years deacon, priest, and bishop in Japan, sixteen years architect of unity in the Philippines (he became bishop of the Church there in 1942, a year after his former Diocese of Tohoku became a part of the autonomous Holy Catholic Church of Japan); interned by the Japanese during the war, he not only rebuilt his own jurisdiction before retiring in 1957, but was chief consecrator of 18 bishops of the Philippine Independent Church (out of communion with Catholic Christendom since 1902) and ground-worker for the concordat of intercommunion to be considered by the American Church in General Convention this year; from Holy Innocents' Church, Hendersonville, North Carolina.

✠ Gilbert Holland Montague, 80, Harvard man (while a graduate student he taught economics to Franklin D. Roosevelt), of the same stock as Emily Dickinson (he collected more than 900 letters, poems, and library volumes of his kinswoman's, gave them to Harvard

in 1950), authority on anti-trust law and frequent consultant to the Federal Government on the same; from St. George's Church, Manhattan.

✠ Florence Moberly Addinsell, wife of Harry M. Addinsell (former Treasurer of the National Council), who needle-pointed many seat covers in the Cathedral Church of St. Peter and St. Paul, Washington, D. C., as well as some kneelers in the Presiding Bishop's Chapel at Seabury House, Greenwich, Connecticut; from St. Paul's Church, Glen Cove, Long Island.

✠ Thomas R. Gowenlock, 74, Kansas-born Colonel of World War I, the first American officer to cross the 1918 armistice line at Verdun on the march to Germany, a founder of the American Legion; in later years, founder of Chicago's Public Health Institute, trustee of the Chicago Historical Society, and authority on Civil Defense; from St. Chrysostom's Church, Chicago.

✠ Richard Bland Mitchell, 74, VIII Bishop of Arkansas, who came in 1938 to a see seven years vacant and a diocese with only

17 priests, 36 parishes and missions; left it in 1956 thriving with 32 priests and 48 parishes and missions (5,399 persons were confirmed during his 18-year episcopate); retired to the University of the South where he was sometimes student and Chancellor (he graduated from the old Sewanee Grammar School, was the only person to hold four degrees — B.A., G.D., B.D. and D.D.—from the University); from the University Chapel of All Saints.

✠ Mrs. Raymond A. Dayton, 35 years a member of the Order of the Daughters of the King and at her death, its National President for many years; from Grace Church, Silver Spring, Maryland.

✠ Douglas Furber, 75, English lyricist, writer of more than a thousand songs, including "The Lambeth Walk," "The Limehouse Blues," and "The Bells of

St. Mary's" (the bells were those of the mother church of Southhampton which first rang out in June 1914 and crashed to silence during a bombing raid of World War II; the original Saxon church of St. Mary was rebuilt by Queen Matilda, wife of Henry I, destroyed in 1550, rebuilt in 1711, and again this century); in London.

✠ Francis White, 68-year-old New York-born diplomat, Assistant Secretary of State under three presidents, Ambassador to Mexico and Sweden under a fourth; in Baltimore, Maryland.

✠ Helen Richter Elser, 69, friend of New York City children (she was active in establishing play streets) and Greenwich Village artists (she founded the Village Art Center in 1943 to exhibit the work of unknowns), widow of Maximilian Elser, Jr., retired public relations official for the National

### MAKES-THE-HEART-GLAD DEPARTMENT

"I am now recovering from fourteen days in the hospital, where our baby daughter (baptized A . . . K . . .) was born two months early, and lived only a few hours. Following the delivery, I had surgery . . . my husband moved the family into a new house . . . We have so many things to be thankful for, and our happy, healthy R . . . and L . . . to raise, that the events of the past few weeks have become merely another milestone in our lives here on earth." — *From a Churchwoman's letter.*

Horse Show who died 3 January; from St. John's Church in the Village, New York.

✠ Henry Herbert Shires, 74, Suffragan Bishop of California, whose 1958 retirement was mostly a paper affair (he came back within two weeks for a spell as archdeacon, and continued as a director of postulants and candidates for Holy Orders until his death); he contributed to scholarly works, and was Dean of the Church Divinity School of the Pacific before his elevation to the episcopate; from Grace Cathedral Church, San Francisco.

✠ Alvin Willard Neal, 63, Annapolis graduate and long-time economist for the Gulf Oil Company, who with his wife, Emily (author of *A Reporter Finds God Through Spiritual Healing*), labored mightily to

publicise and extend direct works of healing within the Church; from the Church of the Advent, Pittsburgh, where he was a vestryman.

✠ Albert Ernest ("Bede") Frost, priest (since 1901) and author (since 1931), whose many books revealed the sharp convictions of a prophet and the holiness of a saint who was, in turn, parish priest in England, missionary in India and the Pacific, and Warden of the Society of St. Margaret; who may be best remembered for his *Priesthood and Prayer*, now out-of-print and virtually unobtainable, but far from out-of-date (a thought addressed to priests: "We complain of the indifference and slackness of our people, and daily devise new means of combating it, when our real need is to look for the cause

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"Our wardens have gone traveling, they're on a mission bent  
 To pick us out a rector with whom we'll be content.  
 He mustn't be too high and he mustn't be too low,  
 We'd like him very plastic, a man made out of dough.  
 He mustn't be too short and he mustn't be too tall,  
 He mustn't have opinions that clash with ours at all.  
 He mustn't be too young and he mustn't be too old  
 But he must be very humble and never speak out bold.  
 He must please the rich and haughty, the poor and humble too,  
 And must always praise us richly for everything we do.  
 He must be very tactful and have pleasant things to say,  
 And when we disobey him he must look the other way.  
 Our wardens seem to think that they can find the very man,  
 But, somehow I am doubtful if they ever really can."

— A Parish Bulletin.

within our own souls. It is necessary to receive before we can give, to sanctify ourselves if we sanctify others; for sanctity is transmitted only through holy lives."'); from St. Ann's Church, Derby, England.

## TWO STOUT MONKS

*If any Pilgrim Monk shall come from distant parts with wish to dwell in the monastery, and will be content with the customs of the place; and does not by his lavishness disturb the monastery but is simply content; he shall be received for as long as he wishes.*

*If, indeed, he shall find fault with anything, and shall expose the matter reasonably and with the humility of charity, the Abbot shall discuss it with him prudently lest perchance God hath sent him for this very thing.*

*But, if he shall have been found contumacious during his sojourn in the monastery, then it shall be said to him, firmly, that he must depart. If he will not go, let two stout monks, in the name of God, explain the matter to him.* — St. Benedict's Rule (in *The Oklahoma Churchman*)

✠ Ernest Sydnor Thomas, 79, who went to St. Barnabas's in Philadelphia's Germantown as Deacon-in-Charge in 1907 and retired as Rector of the same in 1957, thus setting a possible record for modern times: fifty years in one parish; from St. Barnabas's.

✠ Reginald Herbert Owen, 73, V Bishop of Wellington and Primate of New Zealand, whose elevation to the episcopal bench at the comparatively late age of 60 climaxed a brilliant scholastic career; from his Cathedral Church.

✠ Annie Mary Welsh, about 87, daughter of a Custer Indian scout and a lifelong North Dakota churchman who spent most of her life on the Standing Rock Reservation; from St. James' Church, Cannon Ball.

✠ C. Sherman Hoyt, 83, yachtsman and racer designer, member of U. S. crews in America's Cup events and other saltwater races for more than 50 years, and Lieutenant Commander in the Navy in both World Wars, whose studies in naval architecture at Edinburgh University were put to use both in designing PT Boats and building his own winning yachts; from the Church of the Heavenly Rest, New York City.

✠ Sterling Morton, 75, Board Chairman of the Morton Salt Company, sometime president of the Teletype Corporation, director of the Elgin Watch Com-



pany, and chairman of the Morton Arboretum (his grandfather originated Arbor Day), patron of Chicago's Art Institute and Santa Barbara's Art Museum; in Santa Barbara, California.

✠ Stephen Bedale, monk, priest, and sometime Director of the Society of the Sacred Mission, a teacher and preacher noted for his pithy comments (unwell since 1954, he was recently told he would not recover; asked how he felt, he replied, "Excited!"; from the chapel of the mother house, Kelham, England.

✠ Henry Gardner Lord, 96, descendant of Maine shipbuilders, husband of the late Adelaide Fargo Lord of the pioneer Wells-Fargo Express family, founder of *Textile World Magazine* which he merged with other properties into McGraw-Hill Publishing Company in 1928; from St. James' Church, New York City.

✠ John McLeod Campbell, 76, priest and loyal Scot, onetime (1917) chaplain to the IV Division of the British Expeditionary Force, Fellow and Chaplain to Hertford College, Oxford, Principal of Trinity College, Kandy, Ceylon, author of *Christian History in the Making* (a study of Anglican missionary endeavors), who traveled far and made many friends throughout the Anglican Communion as General Secretary of

the Church [of England] Assembly's Missionary Council before his retirement in 1955; in London.

✠ Robert C. Moriarty, 60, sometime New York reporter and editor, and Paramount Picture's public relationshaper, who lent his time and talents for ten years to the publicity department of the Diocese of Los Angeles; from St. Paul's Cathedral Church.

✠ George Wharton Pepper, 94, former U.S. Senator from Pennsylvania, whose 1944 autobiography was justly titled *Phila-*

## AUX ARCS

*Competition, Jerk Tail, Wall Street, Witty, Tightwad, Charity, Clever, Pee Wee, Rescue, Hog Eye, Skillet, Gold, Tin Town, Selmore, and Jane, are all community names in the Ozarks near Hillspeak. Old-timers still call Jane "We-Got-Em", after its first and well-stocked general store, but the Post Office, while approving "Selmore", thought "We-Got-Em" a little too commercial, so the storekeeper renamed the settlement after his daughter. — Taddled from Ozark Mountaineer.*

*delphia Lawyer*: he had been a professor of law (Pennsylvania University 1892-1919), courtroom lawyer (he aided the presentation of the Agricultural Adjustment Act test case before the U.S. Supreme Court, saw the statute invalidated; also defended the National and American Baseball Leagues against anti-monopoly litigation), and author of many legal books as well as *An Analytical Index to the Book of Common Prayer*, 1948; for 60 years a vestryman, several times a deputy to

General Convention, active Republican, and ardent foe of the New Deal; from St. Mark's Church, Philadelphia.

✠ John Charles Halland How, 80, one time Bishop of Glasgow and Galloway (1938-1952) and Primus of the Scottish Episcopal Church (1946-1952), from the Church of the Good Shepherd, Brighton, England.

✠ Ernest Henry Lewis-Crosby, priest, 96, Dean of Christ Church Cathedral (from 1938) in Dublin, Ireland; noted for

## LIBRARY ANSWERS

The Library of St. Bede (the subscription-supported repository of books rare and useful, which among others, recommended the long out-of-print *The Archbishop's Test* to the EBC) reports the following queries among their 1960 phone calls:

"When did Pope Leo XIII die?"

"I have some friends who would come into the Church if they were convinced that it is truly Catholic. What can I give them to read? I'm leaving town tomorrow."

"What is the Bede in Rome? It sounds like something to do with Bede, so when I saw your name in the telephone book I thought you'd know."

"I want to learn all I can about the angels."

"My daughter at college has sent me an SOS for books to help her defend and commend her religion to the other girls. Can you suggest anything suitable?"

"Just what is the Jesus Prayer?"

"Can you tell me anything about convents in Paris? I'd like to stay in one next summer." (Caller presumably female.)

"In the back of the Prayer Book it says that it is evident to all men diligently reading Holy Scripture that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests and Deacons. *Where* does it say that in the Bible?"

his zeal in civic reform and social service, the careful tending and restoration of the ancient church building (it is said that his passionate enthusiasm for the place was burnt into the very stones), his sense of adventure and mission of the Church (his thinking made men half his age seem crabbed and reactionary), his uncommon ability to move people to action with a sermon (until a week before his death he could fill a large building with his voice): from his beloved cathedral church.

✠ Sister Louise, Order of St. Anne, 87; the Swedish-born nun came to the United States at the age of 18, was Mother Superior at several of her order's convents, is most remembered for her years at The Child's

Hospital in Albany, New York; from the convent chapel at Kingston, New York, in the 48th year of her profession.

✠ John Allen Fitzgerald Gregg, 87, from 1939 to 1959, Archbishop of Armagh and Primate of All Ireland, at his death, a bishop of the Church of Ireland for more than 44 years.

✠ Mother Margaret Cope, 74, Prioress of Whitby (England), founder (in 1914) and Superior of the Order of the Holy Paraclete, a community of teaching nuns whose sound and rapid growth was due largely to her strong intellect and spiritual gifts; author of *I Chose the Cloister* under the pseudonym, Rosemary Howard-Bennett, who once told a child that she could recognize a saint if she could not tell an untruth in

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"Gift of life too short!

O, beautiful gift of God, too brief at best,  
 For all a man can do, how have I wasted  
 This precious gift! How wasted it in pride,  
 In seeking out the powerful, the great,  
 The hands with honors, gold to give — when nothing  
 Is profitable to a servant of the Christ  
 Except to shepherd Christ's poor. O, young men,  
 Interpret not your ministry in terms  
 Of intellect alone, forefront the heart,  
 That at the end of life you may look up  
 And say to God: Behind these are the sheep  
 Thou gavest me, and not one is lost."

— Edgar Lee Masters, *Domesday Book*

that person's presence; from the convent chapel. (The first foundation at Whitby, a double monastery of monks and nuns, was instituted by St. Hilda around A.D. 660; it became a community of wide influence, gave the English Church five bishops, was the site of the council at which the Saxon Church agreed to celebrate the Western date of Easter, and was the religious house where the illiterate herdsman, Caedmon, was encouraged in his gift for making songs in his native language and so became the first of England's long line of distinguished poets.)

✠ Carleton M. Greenman, Pennsylvania-born treasurer of the Diocese of Oklahoma for 35 years; from the Cathedral Church of St. Paul in Oklahoma City.

*The Church must think, plan, and act as a united body—the body of Christ. Too often the loyalties of Churchmen are centered around individual priests and parishes. Too often interests of the clergy are confined to the local parish or mission in which they are immediately concerned. We cannot go forward for Christ unless we do so together.—VIII Bishop of Arkansas (See "Burials").*

"If you see at Hillspeak something that should be done, please remember that we have probably seen it, too, and that we are waiting only for more hands, backs, time & money, to get it done. We ask your patience . . . and your indulgence for our lack of the same."—*Sign at Hillspeak*

IN ONE CHURCH I NOTICED A handsome array of six Coca-Cola bottles doing duty as altar vases—another sign of changing Africa. A woman brought me a gift of eggs because the baby on her back had "taken my name" at his baptism. After the Eucharist another woman came up to the altar to give thanks. I asked if it was for the gift of a child. No, she had three children, but none of them had been born recently. Had she recovered from a serious illness? No, she was giving thanks because she had been married for some years and was happy in her home. She gave a thank-offering of 5/- (70c)—a considerable sum for her. This is a lesson to all of us who tend to thank God for only His extraordinary gifts, and not for the every-day ones.—*The Bishop of South-West Tanganyika, Province of East Africa.*



## THE BURIAL

BY YOUNG INNOCENTS

*Children, upon discovering the body of a dead bird:*

"Aw, look at the poor bird."

"We ought to give it a nice burial."

*Patting down the small mound with a sandpile spade:*

"It doesn't look right. We should have a marker over the grave."

"We could use one of my Baseball Cards."

*They put two daisies at the foot, an Icon of Yogi Berra at the head of the grave:*

"That's better — now we should have some kind of ceremony."

"Yeah — we should say something important!"

"How about that piece we say in nursery school?"

*Hands over their hearts:*

"I pledge allegiance to the Flag of the United States of America . . ."

*Still unsatisfied:*

"We ought to have some music, too."

"Yes — some song we all know."

*With loud voices:*

"HAPPY BIRTHDAY TO YOU."

(Taddled from the comic strip, *Hi and Lois*).

## QUARTER WATCH



THE 67-YEAR-OLD Bishop of Cuba has returned to the United States and

resigned his See (soon after, he underwent surgery for a tumor of the colon); the Dean of Havana and 22 other Cuban priests remain. ¶ Before the superiors of four religious orders, the new chapel of the Convent of St. Helena, Newburgh, New York, was recently consecrated by the community's episcopal visitor, the Bishop of New York. ¶ Fifteen mission priests of the American Church have received grants from the National Division of Town and Country Work to study this summer at St. Augustine's College in Canterbury, England (Since 1952 St. Augustine's College has been the central college of the Churches of the Anglican Communion; in accordance with the wishes of the 1948 Lambeth Conference it is "a place to which men may come for further study in subjects relating to the evangelization of the world, and to the growth and welfare of the life of the Church." It began in 1848 as a missionary college to train candidates for priestly service in oversea parts of the British Empire; it stands on the site of the Benedictine monastery founded by St. Augustine of Canterbury around A. D.

600; scanty ruins of the original chapel remain). ¶ The Italian-speaking (he learned the language as a prisoner-of-war) Canon Treasurer of the Cathedral Church of the Holy and Undivided Trinity (Diocese of Ely, England) is now in Rome to act as liaison officer between the Church of England and the Vatican's Secretariat for Christian Unity; he will supply much-needed accurate information about Churches of the Anglican Communion during the Latin Church's preparations for the forthcoming II Vatican Council. ¶ Despite today's difficulties, one American parish is on Easy Street: St. John's

Church, 408 Easy Street, Marlin, Diocese of Texas. ¶ One of the ten personal chaplains to the new and 100th Archbishop of Canterbury at his recent enthronement was an American priest, the Dean of Seabury-Western Theological Seminary, Evanston, Illinois. ¶ Girls from 14 states and Brazil (students at ten Massachusetts and Rhode Island colleges and schools) met at St. Margaret's Convent in Boston recently for the I Province's Conference on the Religious Life. ¶ If your birthday falls between the last Ember Day of Summer, 27 May, and the last Ember Day of Autumn, 23 September, you may wish to "renew" your "subscription" to the Anglican Digest. ¶ St. John's Church in Memphis has a new 3,050 pound French-cast bell. ¶ The first Samoan to be admitted to Holy Orders was recently ordered deacon by the Bishop of Polynesia. ¶ The Chaplain to the recently enthroned V Bishop of Edmonton (Canada) was also chaplain to the first four Bishops of the diocese. ¶ Twenty communicants of St. Matthew's Church, Moravia (Diocese of Central New York) recently presented Dorothy L. Sayers' twelve radio plays, *The Man Born To Be King*, as dramatic readings with sound effects, in the style of medieval mystery plays. ¶ One young man in a business office with fifty employees was con-

### CORRECTION CORNER

The American Bishops did not agree to accept from the Church of England the jurisdiction of the Anglican Diocese in Argentina and Eastern South America with the Falkland Islands, but merely to receive the congregations in Ecuador formerly included in the same.

The Diocese of Dallas reported 110 parishes and missions, 249 lay readers in 1960, not *vice versa*, as reported on page six of the Spring 1961 TAD.

firmed. In three years' time, through his efforts and example, seven others in that office have been brought to Confirmation. ¶ The Vicar of Chicago's St. Ann's Church has composed "An American Folk Song Mass" for voice and guitar; like Bach's "Mass in B-Minor", it was written for performance, rather than for a celebration of the Eucharist. ¶ For two whole months a monk of the Order of the Holy Cross recently conducted schools of religion and preaching missions in the Northern and Black Hills Deaneries of the Diocese of South Dakota. ¶ Academic honors came to three Churchmen - actors from two non-Church colleges last spring; from Bethany College,

Doctor of Humanities degrees to Roy and Dale Rogers for their work with children; from Ripon College, a Doctor of Fine Arts degree to Raymond Massey for his achievements in the theatre. Other churchmen honored by non-Church universities and colleges: Robert Lowell (poet), Thomas S. Gates, Jr., (former U.S. Secretary of Defense), Amory Houghton (former U. S. Ambassador to France), Clarence Douglas Dillon (U. S. Secretary of the Treasury), Thomas J. Watson, Jr. (I.B.M. chairman), Henry J. Kaiser, J. Richard Dilworth (Mayor of Philadelphia), Edward Roscoe Murrow, Ogden Nash, Henry Cabot Lodge (former U. S. Ambassador to the

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U. N.), David E. K. Bruce (U. S. Ambassador to the Court of St. James's), Thurgood Marshall, Crawford H. Greenewalt (president of du Pont). ¶ The University of the South's Leonidas Polk Memorial Carillon (named for the I Bishop of Louisiana who died in battle as a Lieutenant-General in the Confederate Army) is the world's third largest in range. ¶ The Overseas Mission Society, an unofficial voluntary association of American churchmen, has sent its Executive Secretary, with family, on an eight-month tour of Anglican missionary work in the Pacific. ¶ The Diocese of Long Island in convention granted the Bishop's request for a second suffragan. ¶ The former rector of All Soul's Parish, Oklahoma City was consecrated Bishop Coadjutor of Nebraska on the feast of St. Athanasius (2 May); the present diocesan (V Bishop) retires 31 January 1962. ¶ The "National American Mother of 1961" is a communicant of the Church of the Good Shepherd, Lookout Mountain, Diocese of Tennessee, foster-mother to hundreds of wards of Hamilton County Juvenile Court, sometime member of the same court commission, the National Board of Probation and Parole, and the local school board; the mother of six is now working to establish a treatment center for disturbed children and a


half-way house for youngsters released from training schools. (The "Father of the Year" is a divorced Unitarian.) ¶ The daughter of the Rector of Trinity Parish, Fort Worth, in the Diocese of Dallas, was accepted as a Winant Scholar this summer. ¶ The vice-president of Rockefeller - restored Colonial Williamsburg (Virginia) and former reporter in Ohio and the Orient, John C. Goodbody, whose wife is sister to the president of Time, Inc., will become on 1 September the president of Seabury Press, publishing arm of the National Council's Department of Christian Education. ¶ A great-grandson of President Theodore Roosevelt recently took to wife a granddaughter of a former Secretary of the Treasury, in the chantry\* of St. Thomas's Church, Manhattan. ¶ The Secretary of the Treasury of the United States is a communicant of the Church of the Heavenly Rest, Manhattan — the only Churchman appointed to President Kennedy's cabinet. In the 100-member the 438-member House of Representatives are 13 churchmen, 53 of

\* Chantry: in the Middle Ages, a wealthy man might endow a chapel with altar and priest, so that after his death, the Eucharist might be sung daily for the repose of his soul; the chapels sometimes contained the tombs of their donors and were often formed inside or built onto large churches. Over 1000 chantries were suppressed under Henry VIII and Edward VI. A chantry nowadays is simply a small side chapel which may be used for any purpose.



representatives are churchmen; three states have churchmen for governors. ¶ The Bishop of Honolulu, the Bishop of Virginia, and the Suffragan Bishop of the Philippines, representing the Presiding Bishop of the American Church, recently met in Manila with the Supreme Bishop of the Philippine Independent Church and seven of his diocesans, to discuss the concordat of intercommunion proposed by the House of Bishops for ratification by the next General Convention. (The Episcopate in Honolulu was established by the Church of England in 1862. At the death of the II Bishop in 1902, the jurisdiction was transferred to the American Church.) ¶ Nashota House (Wisconsin) has announced plans for a graduate summer school (1 August - 3 September) for priests; accommodations are available for priests with families. ¶ The Rt. Rev. Norman Alfred Lesser, IX Bish-

op of Waiapu since 1947, will become the VI Bishop of Wellington, the new Primate, Archbishop, and Metropolitan of New Zealand. The V Bishop of Wellington resigned, 1960, died in February (see "Burials"). ¶ Seventy-nine percent of last year's guests at St. Leonard's House (a halfway station set up in the Diocese of Chicago to help released prisoners make a clean break with criminal pasts) were still free at year's end. Of the 80,000 persons annually discharged from Illinois penal institutions, 70 percent usually return; St. Leonard's reversed the average among the 149 men they received in 1960. (Legend has it that Leonard of Noblac (now Saint Léonard), France, was a godson of the early-sixth-century Frankish king, Clovis I, who, by his successful prayers for the queen in childbirth, won the right of release for any prisoner he visited.) ¶ The 1947 Secretaries of the Youth Councils of the American and English Churches recently renewed acquaintance; the one, now Bishop of Erie (Pennsylvania, U.S.A.) attended the consecration of the other, CIV Bishop of Rochester (England). ¶ The Rector of Scottsbluff (Nebraska, U.S.A.) recently took to wife in England a former secretary of the Fellowship of St. Alban and St. Sergius, a society formed to encourage the cooperation of Anglican and Eastern



A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents. Mail order form on page 35.

(Orthodox) Churches. Cooperate they did in the wedding: The Bishop of Bristol heard the vows, a Russian Orthodox theologian was best man, and the bread for the Nuptial Eucharist was made from Nebraska wheat, baked by the mother of a Greek Orthodox priest. ¶ The Archbishop in Jerusalem has announced plans for a new theological college, to be called St. George's College and to be located near Jerusalem's Collegiate Church of St. George the Martyr. ¶ The University of the South, Sewanee, Tennessee (the only university completely owned by the American Church) last year had the highest enrollment in its history — 612 in the College of Arts and Sciences, 85 in the School of Theology, and 274 at Sewanee Military Academy. The University's growth is a reflection of increased Church support (\$185,045.58 in 1959); until the late thirties the diocese contributed an average of only \$3,000 a year. ¶ The Diocese of Oklahoma rented a microfilm camera for a month, and invited each parish to bring its historical documents to be photographed for permanent records (a \$7.60 roll of 35mm film will preserve 6,950 typewritten pages). ¶ Actor Raymond Massey's daughter, Anna, 23, whose second cousin is a priest of the Canadian Church, is winning the acclaim of Lon-

don theater critics for her portrayal of Annie Sullivan (Helen Keller's teacher) in *The Miracle Worker*. ¶ A manuscript by the elder sister of New York City's late Mayor La Guardia, telling of her experiences and her husband's death during their 1944-1945 imprisonment in a German death camp, was part of the evidence in the State of Israel's trial of Adolph Eichmann. The 80-year-old woman, now living in Queens, New York, is an Anglican, as was her famous brother. ¶ Brigadier General Roy Felton Farrand, for 38 years president of St. John's Military Academy at Delafield, in the Diocese of Milwaukee, has announced his retirement at the age of 85. He was a member of St. John's class of '84, and a faculty member since 1892. His replacement will be Major General Edward Gilbert Farrand (no kin), 52, now commander of the II Armored Division at Fort Hood, Texas. ¶ The XXXIII Bishop of Peterborough, eminent scholar and educator, in the wider public eye since serving as episcopal secretary of the 1958 Lambeth conference, who is noted for his bold approach to difficulties (asked to condemn the outspoken radio address of a lady hostile to religion, he refused: "Parents who just ignore the question of what to tell their children may do far more harm than a sincere agnostic.") is to

become CXXVIII Bishop of London. ¶ Janet Travell, *Medicinae Doctor*, by appointment physician to the XXXV President of the United States, is, in private life, Mrs. John Powell, long-time communicant of the Church of the Redeemer, Pelham, New York, where her husband is sometimes a vestryman. She also tends the pains of a fellow churchman, the Junior Senator (Republican) from Arizona. ¶ Robert David Lion Gardiner, whose forebears acquired from Charles I in 1639 the 3,300-acre island between the eastern tips of Long Island, and whose dowager-minded grandmother refused him permission to play with the Rockefeller children ("No Gardiner will ever play with the grandchild of a gangster!") took to wife Eunice Bailey Oakes, widowed daughter-in-law of the late Sir Harry Oakes, American multi-millionaire-goldminer who became a British citizen, bought title and estate in Nassau, the Bahamas, where his murder in 1943 provided much news and notoriety with one of

the 20th century's tightest mysteries (still unsolved); in St. Thomas' Church, New York. ¶ The Sisters of St. Mary, De Koven Foundation, Racine, Wisconsin, make use of all kinds of trading stamps, cancelled postage stamps, and new matchbook covers; Green Stamps are particularly sought — 1000 books will be exchanged for a station - wagon. The system works: Churchmen in Montana recently collected enough stamps to replace the venerable episcopal sedan (derisively known as the "Piltdown Six") with a shiny new machine. ¶ The newly inaugurated president of Tulane University (New Orleans) is a churchman. ¶ John J. Hildebrandt, vestryman of Trinity Parish, Logansport, Indiana, knowing something about the good fishing in the Ozarks, sent a batch of his famous lures for Hillspeak visitors. His spinners, designed by his grandfather and first fashioned from a hairpin and thin dime, have remained practically unchanged in the last sixty years. ¶ Morehouse-Barlow Co., publishers to the

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THE ANGLICAN DIGEST is prepared and published as a not-for-profit service to the Church. Solicited and unsolicited subscriptions as well as contributions have made it possible for the current issue to be mailed to approximately 80,000 addresses, including the one given on the reverse side of this space.



Church for 75 years, have added, by purchase, a fourth store: Los Angeles' Episcopal Church Supply at 4400 Melrose Avenue. Other retail outlets: New York, Chicago, and San Francisco. ¶ If the address given below is incorrect, please cut out address coupon, indicate correct address, and return it to *The Anglican Digest*, Eureka Springs, Arkansas. ¶ The Diocese (since 1910) of Sacramento in convention restored the name abandoned by the former missionary district in 1898 and is now known officially as The Diocese of Northern California; its bishop requested the change in order to (1) discourage parochialism, (2) locate the diocese for outsiders, (3) advertise the presence of more than one diocese in the state, and (4) avoid confusion with a Roman jurisdiction of the same previous name. ¶ *Apartheid* may correctly and meaningfully be pronounced "apart-hate." ¶ The Bishop of Chicago recently was cut, bruised, and deprived of several teeth in an automobile accident near Kankakee; two

people in the other car, which skidded across the center line during a rainstorm, were killed. ¶ With the Spring 1961 issue (on the Church's missionary strategy), *Pan-Anglican*, a review of the world-wide Anglican Communion stopped its regular semi-annual publication. The well-received and widely-used magazine sprang to life and battle in response to the 1948 Lambeth Conference's desire for a voice to speak of, and to, the whole church. Future *Pan-Anglican* issues will be occasional, and will be sold on an individual basis. First contemplated occasion of publication is the 1963 Anglican Congress in Toronto. ¶ It has been reckoned that seven bishops and over 100 priests have graduated from Episcopal Academy, Overbrook, (a suburb of Philadelphia) since it was founded in 1785 by William White two years before he became the second American bishop and I Bishop of Pennsylvania. ¶ God willing, the next issue of *The Anglican Digest* will be placed in the mail shortly after the Autumn Ember Days.

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